

3 Dyuers

frutful gatherynge of
scripture and declarynge of
ayth and woꝝkes

Of the lawe.



The lawe is a doctrine that byddeth good & forbiddeth euell as his commaundementes specifye.

The ten commaundementes

Thou shalt worshype but one god.
Thou shalt make the none image to worshype it.
Thou shalt not swere by his name in vayne.
Holde the sabboth day holy.
Honoure thy father and thy mother
Thou shalt not kille.
Thou shalt not committe aduoutry.
Thou shalt not steale.
Thou shalt beare no false witnes.
Thou shalt not desyre ought that be-
longeth

Ex. 20.
Mat. 22.

3.1.



Of the lawe.

Maioz.

longeth to thy neyghboure.

Che that loueth god and hys neyghboure kepeth all the commaundementes of god.

Deu. 6.

Mat. 22.

Louethy Lorde god with all thyne harte/with all thy soule/and with all thy mynde. This is the first and greate commaundement. The seconde is lyke vnto thys: that is loue thy neyghboure as thy sele. In these two commaundementes hange al the lawe and the prophetes.

Act. 10.

Che that loueth god / loueth his neyghboure.

1. Ioa. 4.

If a man say / I loue god/and yet hateth his brother / he is a lyar.

He that loueth not his brother whom he hath sene/how can he loue god who hath not sene.

**Conclu.
sion.**

Che that loueth his neyghboure as hym selfe kepeth all the commaundementes of god.

Mat. 7.

What so euer ye wolde that men shulde do to you / euen so do to them.

Rom. 13.

For thys is the lawes and the prophetes. **H**e that loueth hys neyghboure fulfylleth the lawe. **T**hou shalt not comytte aduoutry. **T**hou shalt not kyll. **T**hou shalt not steale. **T**hou shalt not beare false witnesse. **T**hou shalt

Of the lawe.

not desyre / and so forth if there be any
other commaundement / all are compre-
hended in this saynge: loue thy neygh-
boure as thy selfe. All the lawe is ful-
fylled in one worde / that is / loue thy
neyghboure as thy selfe.

Gala. 5.

He that loueth god kepeth all the
commaundementes.

Maioz.

He that loueth his neyghboure ke-
peth all the commaundementes of god
Ro. xiii. gala. v. and he that loueth
god loueth his neyghboure. i. Ioan
iii. ergo he that loueth god kepeth all
his commaundementes.

He that hath the fayth
loueth god.

Minoz.

My father loueth you / because ye loue
me and becaue that I come of god.

Joā. 16

He that hath the fayth kepeth all the
commaundementes of god.

Cōclusio

He that hath the fayth / loueth god /
and he that loueth god kepeth all his
commaundementes ergo he that hath
the fayth kepeth all the commaundes-
mentes of god.

He that kepeth one commaunde-
ment of god kepeth them all.

3. ii.

For

Of the lawe.

Hebze. 11

How without faythe it is impossible to kepe any of the commaundementes of god / and he that hath the fayth kepeth al the commaundementes of god ergo he that kepeth one commaundement of god kepeth them all.

He that kepeth not all the commaundementes of god kepeth not one of them

He that kepeth one commaundement of god / he kepeth al / ergo he that kepeth not all the commaundementes of god kepeth not one of them.

It is not in our power to kepe any of the commaundementes of god.

Without grace / it is impossible to kepe any of the commaundementes of god / and grace is not in our power: ergo it is not i our power to kepe any of the commaundementes of god euen so may you reason cōcerning the holy goste and fayth.

The lawe was geuen to shewe vs our synne.

Roma. 3.

By the lawe cōeth the knowlege of synne.

Roma. 7

Iknewe not what synne mēt but thow the lawe.

I had

Of the lawe.

I had nat knowen what lust had mee
excepte the lawe had sayde thou shalt
not lust.

with out the lawe synne was deed/
that is it moued me not neyth er wylt
I that it was synne/ which not with
standinge was synne and forbyden by
the lawe.

The lawe biddeth vs to that thyng
which is impossible for vs.

How it biddeth vs kepe the commaun-
dementes of god/ and yet is it not in
our pwer to kepe any of them / ergo
it biddeth vs do that is impossible for
vs. Thou wylt say where to doeth god
byd vs do that is impossible for vs? I
answere/ to make the knowe that thou
arte but euell / and that there is no re-
medy to saue the in thyne owne hande/
and that thou mayst seke remedy at
sum othere for the lawe doeth nought
but commaunde the.

Of the gospell.

The gospell is as moch to say i our
tonge / as good tydynge lyke
as one of these are.

Christ is the sauoure of the worlde

Christ is our sauoure.

Christ dyed for vs.

Gal. iii.

Christ

Joan. 4.

Luce. 2.

Roma. 5.

Of the gospell.

Roma. 4. Christ dyed for our synnes.

I. Pet. 1. Christ bought vs with hys bloude.

Apo. 1. Christ wythe vs with hys bloude.

Heb. 7. 9. Christ offered hym selfe for vs.

I. Pe. 2. Christ bare our synnes on his backe.
Esa. 5.

I. Ti. 1. Christ came in to thys worlde to saue
synners.

I. Joā. 22. Christ came in to thys worlde to take
away our synnes.

I. Timo. 2. Christ was the price that was gyuen
Gene. 5. for vs and our synne.

Thess. 5. Christ was mayde debtour for vs.

I. Cor. 1. Christ hath payed our debte/for he died
for vs.

Christ hath made satisfaccyon for vs
and our synne.

Christ is our ryght wysenes.

Christ is our satisfaccion.

Christ is our redemptyon.

Christ is our goodnes.

Roma. 8. Christ hath pacified the father of heuē
Christ is oures and all hys.

Christ hath deliuered vs frō the lawe
from the deuell and from hell.

The father of heuē hath forgiven vs
our synes for christes sake. O any such
as declare vnto vs the mercy of god.

¶ The nature of the lawe
and the gospell.

The

The lawe and the gospell.

The lawe sheweth vs our synne.

The gospell shewe vs remedy for it

The lawe sheweth vs our condemnacion,

The gospell sheweth vs our redemption

The lawe is the worde of Ire.

The gospell is the worde of grace.

The lawe is the worde of despayre.

The gospell is the worde of comforte

The lawe is the worde of vncleane.

The gospell is the worde of peace.

A dysputacion betwene the
lawe and the gospell.

The lawe sayth pay thy dett.

The gospell sayeth Christ hath payed it

The lawe sayeth thou arte a synner.

despayre and thou shalt be dampned.

The gospell sayeth/ thy synnes are for-
geuen the be of good comforte thou shalt
be saued.

The lawe sayeth/ make amendes for
thy synne.

The gospell sayeth/ Christ hath made
it for the,

The lawe sayeth/ the father of heuen
is wrothe with the.

The gospell sayeth/ Christ hath pacified
hym with hys bloude

The lawe sayeth wher is thy ryghte
wylene / goodnes and satisfaccion?

¶.iii.

The

Of fayth.

The gospel sayeth/ Christ is thy ryght
wylenes thy goodnes and satisfaccyō.
The lawe sayeth thou arte bounde and
obliged to me/ to the deuell and to hell.
The gospell sayeth / Christ hath deli-
uered the from them all.

Of fayth.

Gene. 15. **F**ayth is to beleue god : lyke as
Abraham beleued god & it was
imputed vnto hym for ryghtwylenes.

He that beleueth god/bele-
ueth hys worde.

To beleue one is to beleue hys worde
and to recounte it true that he sayeth.

He that beleueth not goddes worde/
beleueth not god hym selfe.

1. Ioh. 5. **H**e that beleueth not goddes worde
he counteth hym false and a lyare/and
beleueth not that he may and wyl ful-
fyl hys worde : and so he denyeth both
the myght of god and god hym selfe.

Fayth is the gyfte of god.

Iaco, 1. **E**uery good thyng is the gyfte of god
faythe is good ergo faythe is the gyfte
of god.

Fayth is not in our power ;

The gyfte of god is not in our power
fayth is the gyfte of god ergo fayth is
not in our power.

wyth

Of fayth.

Without fayth it is impossible to please god.

All that cometh not of fayth is syn / for without fayth can no man please god. Besides that he that lacketh fayth he trusteth not god / he that trusteth not god trusteth not his worde / he that trusteth not his worde holdeth him false and a lyar / he that holdeth hym false & a lyar he beleueth not that he may do that he promysed / & so denieth he that he is god. And how can a man bring of this facyon please hym? No maner of way / ye suppose he dyd all the dedes that euer dyd man or angell.

Ro. 14.
Heb. 11.

All that is done in fayth pleaseth God.

Ryght is the worde of god and al his workes in fayth. Lorde thynne eyen loke to fayth / that is as moch to say as lord thou delyghtest in fayth.

God loueth hym that beleueth in hym / how can they then displease hym.

He that hath the fayth is iust & good / and a good tre bereth good frute: ergo all that is done in fayth pleased god. More ouer / he that hath the fayth beleueth god: he that beleueth god / beleueth his worde: he that beleueth his worde / woteth well that he is true and

¶.v.

faythfull

Of fayth.

faythfull & may not lye. But knoweth
that he both may and wyl fulfill hys
worde how can he then displease hym?
for thou canst not do any greater ho-
noure to god/ then to counte him true
Thou wilt then say that thefte /mur-
ther/aduouty and al vices please god.
Nay verely for they can not be done in
fayth: for a good tre bereth good frute.
He that hath the fayth wotteth
well that he pleaseth god.
For all that is done in fayth pleaseth
god.

Fayth is a surenes.

Heb .II. Fayth is a sure confidence of thinges
which are hoped for/ and a certenty of
thynges which are not sene.

Roma.8. The same spirite certeneth our spirite
that we are the children of god.
More ouer he that hath the fayth wot-
teth wel that god wyl fulfill hys word:
ergo fayth is a surenes.

A man is iustified by fayth.

Gene.15. Abraham beleuyd god and it was im-
puted vnto hym for ryghtwysenes.
we supposse therfore that a man is ius-
Roma.3. tified by fayth with out the dedes
of /he lawe.

Roma.4 He that worketh not but beleueth on
hym that iustified the vngodly / hys
fayth

Of fayth.

Fayth is counted to hym for ryghtwysnes.

The iuste man lyueth by his fayth. **Abacn. 2**
Abacuc. 2. Ro. 1. we knowe that a man **Gala. 2.**
is not iustified by the dedes of the lawe
but by the fayth of Iesu Christ. And
we beleue in Iesu Christ / that we may
be iustified by the fayth of Christ and
not by the dedes of the lawe.

Of the fayth of Christ.

The fayth of christ / is to beleue i him
that is to beleue his word and to truce
that he wyl helpe the in all thy nede &
deliuer the from all euill / thou wilt
aske me what worde I answere / the
gospell.

He that beleueth in Christ
shall be saued.

He that beleueth the sone hath euer
lastyng lyfe / verely verely I say vnto **Joan. 3.**
you / he that beleueth in me hath euer **Joan. 6.**
lastyng.

This I wyte vnto you that beleue on **I. Io. 5.**
the name of the son of god that ye may
know how that ye haue eternall lyfe

Thomas because thou hast sene me / **Joan. 20**
therfore hast thou belued / happy are
they that haue not sene / and yet haue
belued in me.

All the prophetes to hym beare wytnes **Edco. 10.**
nes

Of sayth .

Act. 16.

Ro. 10.

Mar. 16.

Joan. 2.

Gala. 3.

Mat. 16.

Joan. 6.

nes/that who so euer beleueth in hym
shall haue remission of theyr synnes.
what must I do that I may be saued
the apostles answered beleue i the lord
Jesus Christe and thou shalt be saued.
If thou knowlege with thy mouth
that Jesus is the lord. And beleue
with thyne harte that god raysed hym
vp from dethe thou shalt be saued.

¶ He that beleueth not in Christ
shalbe condemned.

He that beleueth not shalbe dampned
He that beleueth not the sonne shall
neuer se the lyfe but the ire of god by-
deth vpon hym.

The holy gost shall reprove the worlde
of synne/because they beleue not in me

¶ They that beleue in Jesu Christ
are the sonnes of god.

Ye are all the sonnes of god because ye
beleue in Jesu Christ:

¶ He that beleueth that Christ is the
sonne of god is saued.

Peter sayde/thou arte Christe the son
of the lyuynge god, Jesus answered
and sayed vnto hym, happy art thou
Symon the sonne of Jonas for flesh
& bloude hath not opened to the that/
but my father that is in heuen.

we haue beleued and knowe that thou
arte

Of sayth.

arte Christ the son of the living god.
I beleue that thou arte Christ the son
of god which shuld come i to the world
These thiges are wypte that ye myght
beleue that Iesus is Christe the sonne
of god/ and that ye in beleuyng myght
haue lyfe.

Joan. 11.

Joan. 20

I beleue that Iesus is the son of god.

Actes. 8.

He that beleueth god beleueth the gospel.

He that beleueth god belueth hys
worde and the gospel is his worde/
therfore he that beleueth god belueth
the gospel, As Christ is the sauour
of the worlde. Christ is our sauour
Christ bought vs with his bloude.

Joan. 4.

Christ wyte vs with his bloude.

Apo. 1.

Christ offered hym selfe for vs.

Heb. 7. 8.

Christ bare our synnes on hys owne
backe. &c.

1. Pet. 2.

He that beleueth not the gospel
belueth not god.

He that beleueth not goddes worde/
belueth not him selfe/ and the gospel
is goddes worde/ ergo he that beleueth
not the gospel belueth not God him
selfe/ and consequently they that beleue
not the aboue wyten and such other/
beleue not god.

He that beleueth the gospel
shall be saued.

Go

Of woꝛkes.

Mat. 16. Go ye in to all the worlde and pꝛeche
the goſpell vnto euery creature/he that
beleueth and is baptysed ſhalbe ſaued
but he that beleueth not ſhalbe con-
demned.

A comparison between fayth
and vnfaythfulneſſe oꝝ
incredulite.

Fayth is the roote of al good.

Incredulyte is the roote of all euil.

Fayth maketh god & mā good frēdes

Incredulyte maketh them foes.

Fayth byngeth god and mā togethe

Incredulyte ſundereth them.

All that fayth dothe pleaſeth god.

All that incredulyte doth diſpleaſeth god

Fayth onely maketh a man good and
ryghtwoyle.

Incredulyte onely maketh hym iniuſt
and euill.

Fayth maketh a mā a mēbre of Chriſt

Incredulyte maketh hym a membre of
the deuill.

Fayth maketh a man the inherytoure
of heuen.

Incredulyte maketh hym inherytoure
of hell.

Faythe maketh a man the ſeruaunte
of god.

Incredulyte maketh hym the ſeruaunte
of the deuill.

Fayth

Of hope.

Fayth sheweth vs god to be a swete
father.

Incredulyte sheweth hym a terryble
iudge.

Fayth holdeth stiffe by the word of god
Incredulyte wauereth here and there
Fayth counteth and holdeth god to
be true.

Incredulyte holdeth him false & a lyare
Fayth knoweth god.

Incredulyte knoweth hym not.

Fayth loueth both god and hyr neygh
bour.

Incredulyte loueth nether nother.

Fayth only saueth vs.

Incredulyte only condempneth vs

Fayth extollet god and his deades

Incredulyte extollet her selfe and her
owne dedes.

Of hope

Hope is a trusty lokynge after the
thyng that is promysed vs to come
as we hope after cuerlasting ioy which
Christ hath promysed vnto all that be
leue in hym.

We shalde put our hope and trust
in god alonly and in no
nother thyng.

It is good to trust in god & not in mā
He that trusteth in his owne harte is
a fole.

It is

Of hope.

Psa. 117. It is good to trust in god and not in
prynces.

Psal. 113. They shalbe like vnto the images they
make and al that trust in them.

Job. 12. He that trusteth i his owne thoughtes
doth vngodly.

Isa. 17. Cursed be he that trusteth i man. Wylde
the rych men of thys worlde that they

Mat. 10. trust not in theyr vnsstable ryches/ but
that they trust in the lyuynge god. It

is harde for them that trust in mony to
entre in to the kyngdome of heuen.

More ouer we shulde trust i hym only
that may helpe vs/ god only may helpe

vs/ ergo we shulde trust in hym only
well is them that trust in god and wo

Mat. 17. is them that trust not in hym.
well is the man that trusteth i god for

Gapi. 3. god shal be his trust.
Psal. 5. He that trusteth in hym shal vnder-

stonde the veryte. They shal al reioyce
that trust in the/ they shal cuer be gladd

and thou wylt defende them.

Of charyte.

CharYTE is the loue of thy neygh-
boure. The rule of charite is this

Do as thou woldest be done to.

For charyte holdeth all a lyke the rych
and the pooze / the frende and the fo /

the

Of charyte.
foo/the thankful and vnthankful the
hynseman and straunger.

**A comparyson betwene fayth/
hope and charyte.**

Fayth cometh of the worde of god/
hope cometh of fayth/ & charyte spryn-
geth of them both.

Fayth beleueth the worde: hope trusts
eth after it that is pmyled by the word
charyte doth good vnto her neyghboure
thowse the loue that it hath to god
and gladnes that is with in her selfe.
Fayth loketh to god and hys worde/
hope loketh vnto hys gyfts rewardes/
charyte loketh on her neyghbours
profyte. Fayth receaueth god/hope
receueth hys rewardes/ Charyte loueth
her neyghboure with a glad harte, and
that without any respecte of rewardes
Fayth pertayneth to god only/hope to
hys rewardes/and charyte to her neygh-
boure.

Of workes.

No maner of workes make vs
ryghtwylle/we beleue that a man
shal be iustified without workes. No
man is iustified by the dedes of the
lawe/ but by the fayth of Iesu Christe/
and we beleue in Iesu Christ that we
may be iustified by the fayth of Christ
B.i. and

Gala. 2.

Gala. 2.
Gala. 3.

Of workes.

and not by the dedes of the lawe. If
ryghtwysenes cam by the lawe then
died Christ in vayne. That no man
is iustified by the lawe it is manifest/
for a ryghtwysle man lyueth by hys
fayth/ but the lawe is not of fayth.

Moreover / sythe Christ the maker of
heauen and erth and all that is therein/
behoued to dye for vs we ar compelled
to graunt that we were so ferre drow-
ned and sunken in synne that neether
our dedes nor al the treasures that eu-
er god made or myght make/ myght haue
holpe vs out of them / ergo no dedes
nor workes may make vs ryghtwysle.

No workes make vs vanyghtwysle.
For if any workes made vs vanyght-
wysle then the contrary workes shulde
make vs ryghtwysle. But it is p[ro]ued yt
no workes can make vs ryghtwysle/
ergo no workes make vs vnryghtwysle

Workes make vs neyther
good nor euell.

It is p[ro]ued that no workes neyther
make vs ryghtwysle nor vnyghtwysle
ergo no workes make vs neither good
nor euell. For ryghtwysle and good ar
one thyng and vnyghtwysle and euell
lykwysle one.

Good

Of workes

Good workes make not a good mā
noꝝ euell workes an euell man /but a
good man maketh good workes and
an euell man euell workes,

Mat. 7.

Good frute maketh not the tre good
noꝝ euell frute the euell tre /but a good
tre bereth good frute and an euell tre
euell frute.

A good man can not do euell workes
noꝝ an euell man good workes / foꝝ a
good tre can not bere euell frute noꝝ an
euell tre good frute.

A man is good ere he do good workes
and euell ere he do euell workes / foꝝ the
tre is good ere he bere good frute /and
euell ere it bere euell frute.

Euery man is eyther good
oꝝ euell.

Euery tre is eyther good oꝝ euell eyther
make ye the tre good & the frute good
also / oꝝ els make the tre euell and the
frute of it lykwysse euell.

Euery mannes workes are eyther
good oꝝ euell.

Noꝝ all frute trees are eyther good oꝝ
euell. Eyther make ye the tre good and
the frute good also / oꝝ els make the tre
euell and the frute of it lykwysse euell.

A good man is knowne by his workes
foꝝ a good man doth good workes and

B.ii.

an euell

Of workes.

Mat. 7. an euell euell workes/ye shal knowe the
by theyr frute / for a good tre bereth
good frute / and an euell tre euell frute.

The man is likened to the tre and his
workes to the frute of the tre.

Beware of the false pphetes whiche
come to you in shepes clothyng / but in-
wardly they are reueryng wolues. ye
shall knowe them by theyr frutes.

None of oure workes nether saue
vs nor condempne vs.

It is proued that no workes make vs
nether ryghtwysse nor vnyghtwysse /
good nor euell / but first we are good ere
we do good workes and euell ere we do
euell workes / ergo no workes nether
saue vs nor condempne vs. Thou wilt
say / the maketh it no mater what we
do. I answer / yes. For if thou do euell /
it is a sure argument that thou arte
euell / and wantest the sayth. If thou
do good it is an argument that thou
arte good & hast the sayth / for a good
tre bereth good frute and an euell tre
euell frute / yet good frute maketh not
the tre good / nor euell frute the tre euell
So the man is good ere he do good dedes
& euell ere he do euell dedes. The man is
the tre / his workes ar the frute. Sayth
maketh the good tre & incredulyte the
euell

Of workes.

euel tre / such a tre such frute / such a man
such workes . For all that is done in
fayth pleaseth god and are good workes.
And al that is done with out fayth
dyspleaseth god and are euell workes.

Who so euer beleueth or thynketh
to be saued bys workes denyeth that
Christ is his saupour / that Christ died
for hym and all thyng that per-
taineth to Christ .

For how is he thy saupour / if thou
mightest saue thy selfe by thy workes?
or wherto shulde he dye for the if any
workes myght haue saued the? what
is this to say / Christ dyed for the? be-
rely that is / thou shuldest haue dyed
perpetually / and christ to deliuer the
fro that deth / dyed for the & chaunged
thy perpetual deth i to his owne deth
For thou madest the faute / & he suffered
the payne, and that for the loue he had
to the ere euer thou wast bozne when
thou haddest done nether good nor
euell. Now sith he hath payed thy det
thou nedest not : no thou canst not / but
shuldest be dāpned if his bloude were
not. But sith he was punyshed for the
thou shalt not be punyshed. fynally /
he hath deliuered the from thy condē-
nacion and all euell / & desyreth nought

Of workes

els of the but that thou wylt acknowledge what he hath done for the and beare it in mynde/and that thou woldest helpe other for hys sake both in worde and dede/euen as he hath holpen the for nought and with out rewarde.

O howe ready wolde we be to helpe other / if we knewe his goodnes & gentlenes towardes vs . He is a good and a gentle lord for he doth al for nought Lette vs I beseech you follow hys footesteppes whom al the worlde ought to prayse and worshipec. Amen.

¶ He that thynketh to be saued by his workes calleth hym selfe Christ.

For he calleth hym selfe hys sauour which pertayneth to Christ only. what is a sauour but he that saneth/and he sayeth I saue my selfe/ whiche is as much to say as I am Christ for Christ only is the sauour of the worlde.

¶ We shuld do no good workes for the intent to gette the inheritaunce of heuē or remission of syn.

For who so euer beleueth to gette the inheritaunce of heuē or remission of synne thorow workes/he beleueth not to get that for Christes sake. And they that beleue not that there synnes are forgivenē thē & that they shal be saued for Christes

Of workes.

Christes sake they beleue not the gospell. For the gospell sayeth / you shal be saued for Christes sake / youre synnes are forgouen for Christes sake. He that beleueth not y^e gospell beleueth not god. So it followeth that they whiche beleue to be saued by theyr workes or to get remission of theyr synnes by theyr owne dedes beleue not god: but recouerte hym as a lyar and so bitterly deny hym to be god. Thou wilt say / shal we then do no good dedes? I say not so but I say we shulde do no good workes for the entent to get the inheritaunce of heuē or remission of syn. For if we beleue to get the inheritaunce of heuē thow we good workes, then we beleue not to get it thow we the promise of god: if we thynke to get remission of our syn then we beleue not that they are forgouen vs / and so we counte god a lyar. For god sayeth / you shal haue the inheritaunce of heauen for my sonnes sake / thy synnes are forgouen the for my sonnes sake & you say it is not so / but I will wyne it thow we my workes. So I condempne not good dedes / But I condempne the false trust in any workes / for al the workes that a man putteth confidence in are therewith payloyned

Of woꝝkes.

ned & become euil. Therfoꝝ do you good
woꝝkes but beware yow do the not to
get any good thowow that / foꝝ if thou
do / thou receuest the good not as the
gyfte of god but as der to the & makest
thy selfe felowe with god because thou
wylt take nothyng of hym foꝝ nought
what needeth he any thyng of theyres
which geneth al thyng & is not the pu
ter. Therfoꝝ do no thyng to him but
take of hym / foꝝ he is a gentle lord / &
wyth a glader wyl geneth vs all that
we need / the we take it of hym / therfoꝝ
if we wat ought let vs wyte our selues
Pleaue not the to the enhyghtaunte
of heuen thowow presumption
of thy good woꝝkes foꝝ

if thou do / thou
countest thy selfe holy & egal to hym be
cause thou wylt take nothyng of hym
foꝝ nought: & so shalt thou take as
lucifer selle foꝝ hys pryde.

F I N I S.

**Printed in Flete
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Redman.**

JO A FAYTHFUL

and most Godly treatyse concerning the most
sacred sacramēt of the blessed body and bloud
of our saviour Christ, compiled by John Cal-
uine, a man no lesse lernynge and literature
thē Godly studye, and example of lyuyng.

And translatyd into Latyn by Laci-
us a mā of lyke excellencie, and now last
of al, translated into Englishe bi a
faythful brother, no lesse desy-
rous to profite the weake bre-
thers then to exercise þ
talent of the Lord
to his honour
and gloire.

(✝)

Wher vnto is added the order that
the church and congregacyō of
Christ in Denmarke
both vse.

(,)(,)
(?)

Luke. 19. Chapter.
Be doynge tyll I come.